

Mennonite Observer

"For I decided to know nothing among you except Jesus Christ and him crucified." I Cor. 2:2

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YOUR CHRISTIAN
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FOR EMPTY TABLES . . . Miss Helene Dueck helps distribute food in Vienna as part of her work with Mennonite Central Committee in Europe. There are still many refugees in Europe who need assistance. Miss Dueck is a graduate of the M. B. Bible College and member of the Elmwood M. B. Church, Winnipeg. (MCC Photo)

John Regehr Ordained for Ministry

Winnipeg, Man.—A message by the ministerial candidate's father was a highlight at an ordination service in the Elmwood M. B. church on Sunday morning, December 1.

Both Rev. I. W. Redekopp, the pastor, and Rev. H. Regehr served at the ordination of Mr. and Mrs. John Regehr for the ministry. Visitors included the members of the Elmwood affiliate, Marquette M. B. Church, friends from the surrounding M. B. churches, and six members of the Silver Lake M. B. Church, Marion, S. D., where Rev. J. Regehr has assumed responsibilities as pastor.

The minister is charged with the high responsibility of being a steward of the mysteries of God, Rev. Redekopp said in his message in the English language. This includes the proclamation of the gospel (which is the mystery of God revealed in His Word) without fear or favor.

Father Speaks

"Thou therefore, my son, be strong in the grace that is in Christ Jesus" (II Tim. 2:1) served as text for Rev. H. Regehr's message in the German language. He pointed out some of the dangers

that beset a minister of the gospel, also touching on some of the most difficult experiences in the work of the ministry. Yet there was strength enough to overcome, he declared, showing how in the grace "that is in Christ Jesus" there is enough strength to be victorious.

Dr. A. H. Unruh, Rev. H. Regehr and Rev. I. W. Redekopp served in the laying on of hands and in prayer.

A feature at the morning service was a duet by Mr. and Mrs. John Regehr, who sang, "All On the Altar." Mr. Regehr also related how the Lord had called him into the ministry while he was serving in the "Zeltmission" one year and how God had led him on into pastoral work despite his preparation

and experience as a teacher.

After the communion service in the evening the congregation and visitors gathered in the lower auditorium of the church to partake of a fellowship meal. This was followed by a period where those present could give greetings and best wishes to the ordained couple. Each of the members from the (Continued on page 12-3)

South American Church Leader Dies

Friesland, Paraguay—Rev. Cornelius Voth, leading minister of the Mennonite Brethren Church in the Friesland settlement, passed away suddenly on November 22. Death is attributed to a heart attack.

Winnipeg Man MDS Chairman

Rosenort, Man.—A Winnipeg high school teacher and mission pastor was elected chairman of Manitoba Mennonite Disaster Service at a meeting of the full committee after the annual meeting, held Saturday, November 30, in the Evangelical Mennonite church here.

The MDS Committee consists of representatives from the various churches and areas participating in Manitoba Mennonite Disaster Service. They had been appointed at the MDS meeting early in 1957 and were asked to serve another year. At their meeting after the annual general meeting they elected Mr. Wilbert Loewen as chairman, Rev. Wm. Enns (the previous chairman) as vice-chairman, and returned Mr. John M. Wiens of Morden as secretary-treasurer. All three men had served on the executive during the Fargo aid project this summer.

Good Representation

Approximately 200 attended the annual meeting of MDS, held at 2:00 p.m. on November 30. All areas and Mennonite groups were well represented. Rev. P. L. Friesen, local EM Church pastor, made the opening remarks and led in prayer. Rev. Wm. Enns then assumed the chairmanship of the meeting for the afternoon.

Those present heard reports by J. M. Wiens, the secretary-treasurer,

J. L. Loewen, co-ordinator, and Wilbert Loewen, 1957 vice-chairman. The latter two reported on their experiences in directing the work at the Fargo disaster and gave some recommendations for future work. A letter from the mayor of Fargo was also read. He expressed his gratitude for the work done by the Manitoba MDS unit.

To Compile List of Volunteers

To facilitate the organization of future disaster projects suggestions were made that a definite list of local contact men be made. It was also suggested that a list of approved volunteers be drawn up by the local church and forwarded to MDS. In this way future efforts to render assistance in disaster areas will gain in efficiency and effectiveness in witness.

Appreciation was expressed to the Mennonite publications and radio station CFAM for helping out with publicity during the Fargo project, since organization had not been completed at the time.

A delegation will be sent to the MCC-sponsored meeting of Mennonite Disaster Service representatives at Chicago later this winter. After the return of the delegation a full MDS committee meeting will be called to lay plans for a one-day workshop for local contact men. This will be held probably in the middle of March.

EDITORIAL

A Sense of Discrimination

Never in the history of the Christian church have believers had to make so many decisions. They are as surely a matter of life and death as those made by the early martyrs when asked to deny Christ. We are thus in need of a mature sense of discrimination.

We must admit that we have been strongly influenced by our environment. The siren call of a pleasure-seeking world has produced a type of Christian for whom even church activities must be fun, if not sensational. The insistent repetition of materialistic commercials has so distorted our sense of values that only too often we have become convinced that high-priced luxuries are modern necessities. A constantly mounting flood of attractive advertising is threatening to engulf us in its materialistic, self-centered philosophy.

This is particularly evident when a challenge to sacrificial living is extended. We'd rather live in luxurious homes, surrounded by the "necessities" of modern living, than "present our bodies a living sacrifice." We would also rather lie on "beds of ease" than kneel in fervent intercession for the lost during periods of evangelistic activity. Bible studies are boring for many of us; we'd rather listen to the radio or watch television, or go see a sports spectacle. We prefer a game of football to a youth rally where a call to cross-bearing is extended. To us comes the question: "Shall we heap to ourselves expensive toys and regale ourselves with diverting amusements while men are dying without Christ?"

A sense of discrimination is needed by young people choosing a vocation. The one who has "developed by experience his power to discriminate between what is good and bad for him" (Hebrews 5:14, Phillips) will not look first at the salary and the benefits, but at how well he can serve the Lord "on the job." God's call to direct service will also be heeded, rather than the flesh's call to a life of pleasure, self-indulgence and security. Semi-direct service in isolated areas needing teachers, doctors, nurses and other professional workers will not be overlooked.

When considering educational opportunities and advanced study, young people need a sense of discrimination. Schools that prepare for service in one's denominational orbit need to receive precedence over those who specialize in extra-curricular activities, a strong sports program and a top-heavy emphasis on one phase of Christian service. An education in Bible certainly should be included in educational plans for the future—and not postponed until family responsibilities make it well-nigh impossible.

The maintenance of a proper balance between recreation and service calls for a mature sense of discrimination. How much of one's spare time is given to service for the Lord, devoted to "home-building" and expended for recreation will one day be subject to scrutiny by an omniscient God. Whether service in a song group at a home for elderly folk receives priority over sports; whether a merely social call is given precedence over a visit to an ill or wayward person; or whether a comedy program or mystery story shortens or eliminates our devotional period is all being recorded in the books of heaven. It also determines our spiritual growth and effectiveness in service.

Home-building (not only house-building) requires a "grown-up" sense of discrimination. The atmosphere in the home is already partly determined by the furnishings. The reading tastes of the growing generation are formed by the magazines and books entering the home. Modern means of mass communication all have a profound influence on the home and call for mature discrimination. If conversation in the home is centered on material things, or if it includes a persistent criticism of the church or individuals active in the church it will grow a bitter fruit.

We will never gain a mature sense of discrimination until we let the Holy Spirit have control in our life. He alone can make us spiritually wise. So it is up to us to cleanse ourselves and consecrate ourselves to Christ—when the Holy Spirit will come to dwell and give us a mature sense of discrimination.

DEVOTIONAL

The Spirit of Self-Indulgence

By James Frost

From the pages of the Bible comes the question, "Shall we sin, because we are not under law, but under grace?"

Although it is a question seldom asked of the church, it is one which twentieth century Christians need to answer. The reason the question is not asked is because we mix the terms and call the principle behind the question "Christian liberty" rather than its Bible name "sin."

There seems to be the idea in the minds of many that if they can do or omit doing a certain thing without incurring a guilty conscience, the action is not sin. Suppose a question is raised in a Christian's mind as to whether he should go to the Sunday evening service. He knows immediately that if his conscience is going to bother him about it he will have to go. Then he begins to reason that he should not be brought under bondage to attending Sunday evening services. After all, he is not under law but under grace; therefore he should not allow himself to be convicted about staying home.

This spirit enters into almost every phase of Christian life. Because of it a Christian will excuse himself from specific times of prayer, from witnessing, from Bible study, from prayer meetings and fasting. A Christian who has heard the call to preach will sit in the congregation rather than stand in the pulpit, or one called to foreign missionary service will stay in an American pastorate rather than go to serve on African soil. This spirit presents very specious arguments which make it seem scriptural for a Christian to be a jester or to be occupied with worldly entertainment. Of course he does all with a perfectly free conscience, void of any conviction.

The arguments presented are not always the same, for there are arguments suited to each occasion. However, they follow a general pattern and produce the same results. The reasons are always sympathetic to the flesh and favor the easiest road. The result is always that the Christian allows himself questionable liberties free of any checking by his conscience or by the Holy Spirit.

Bondage and law are certainly not the Christian's lot. However, when self-indulgence drowns the voice of the Holy Spirit it has gone too far. When a Christian ignores the Word of God or the Holy Spirit because he prefers the way of self-pleasing, sin is the result.

The power of this enticing spirit, which comes robed in white, must not be underestimated. It induced the strongest man in the world to

lay his head on the lap of a beautiful enemy. It tripped him into telling the secret of his strength to the very one who wanted to take it from him. As a result he was led away powerless, bound and blind, to be chained to the enemy's grindstone.

The same spirit permitted the man after God's own heart to look upon a beautiful woman while she bathed. That self-indulgent spirit then allowed David to take her as his own even though he knew she was another man's wife.

This spirit, however, is never content with allowing God's servants only one liberal act, but the liberality must keep broadening. To David's mind came arguments which allowed him to cover up his sin and sign a man's death warrant. Of course the result of all this liberty was sorrow, shame, humiliation, and even death.

The amazing thing about this account is that David committed these acts with a free conscience and an ear deaf to the Spirit of God. It was not until the prophet Nathan told him a story which illustrated his sin and then in no uncertain terms condemned what he had done that David realized clearly the full significance of his acts. Then he cried out, "I have sinned against the Lord."

What sins are the members of Christ's church permitting themselves today? Could it be that we are "wretched, and miserable, and poor, and blind, and naked" and know it not because of our yielding to this spirit? We are not to sin because we are under grace. At

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Mennonite Observer

Our Christian Family Weekly for Mennonites of All Age-groups

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The MENNONITE OBSERVER strives to have Christ at the helm, the salvation of man as its goal, and the essential unity of all true Mennonites as its guiding principle.

MDS Planning First Aid Classes

Clearbrook, B. C.—Mennonite Disaster Service in Vancouver is going ahead with plans to give first aid classes to volunteers, it was reported at the first annual meeting of the British Columbia MDS held in the MEI on November 25.

Nearly 100 members from the 26 participating Mennonite, Mennonite Brethren, and Evangelical Mennonite Brethren churches were present at the meeting. British Columbia MDS is organized in three areas in the province, Vancouver, Abbotsford and Chilliwack. The combined executive from the areas makes up the central executive, a total of nine members, with W. A. Wiebe, MEI principal, as chairman.

Organization in the various areas has been proceeding. Several projects have also been undertaken by the volunteers. In Chilliwack the unit replaced the roof of a barn removed by a storm, while in Abbotsford the unit worked in cooperation with the local Red Cross to help Hungarian refugees at the Abbotsford airport. Five thousand pounds of clothing were collected and 1,500 man hours of work donated. One man drove the Red Cross truck free of charge for four months. A family who had lost a house by fire was helped.

Volunteers in the Chilliwack area

include: two R.N.'s and one nurses' aid; three first aid men, four carpenters, two electricians, two bulldozer operators, one office worker, and 57 applicants for general work. In the Vancouver area volunteers from the six churches total 65, with 15 first aid men, one nurse, three welders, several truck drivers, carpenters, and labourers.

Although cooperating with Red Cross and Civil Defence, Mennonite Disaster Service has a definite witness to present "In the Name of Christ", Rev. Peter J. Froese stated in the message of the evening. In this way the group is not forced to identify itself with, or in any way commit itself to a government organization.

Clarification of Civil Defence, its purpose and organization, was given by Air Vice-Marshal Mr. Heakes by means of a tape-recorded interview with three executive members of the organization.

MDS in British Columbia was organized one year ago largely through the work of Harry Martens of North Newton, Kans. Further initiative was given by the provincial peace committee and also by the relief branch of the Mennonite Relief Committee. An annual \$5 fee per church helps to cover minor expenses.

Adjustments on Different Field

By F. F. Froese.

Warman, Sask.—Some time has passed since our last contribution to the pages of the Mennonite Observer. Many things have happened, and changes have taken place. For one thing, we are no longer labouring at Lucky Lake, Sask., but at Warman, Sask.

Upon the request of the mission board of the Saskatchewan M. B. Missions we transferred to the Warman field on August 15. The Warman field had become vacant by the appointment of the former workers, Brother and Sister Norman Fehr, to mission work under the West Indies Mission.

A move to a new field brings many new experiences and the necessity of many re-adjustments. This has also been our experience here. The people were strange, circumstances considerably different, and the responsibilities varied. We are thankful for the fine Sunday school the Lord has given to us here (record attendance 104). We have a fine group of teachers (60 per cent with certificates). We are grateful for the young people who are able to take on responsibilities, thus relieving the worker of some of the duties. We are happy for the fine spirit of Christian co-operation among many of the folks.

One of the major re-adjustments for us was the reversal to the dual language system in our services. It is much simpler to use one language only.

At the present time we are in the midst of preparation for the coming Christmas season. Our hearts desire and prayer is that these, as well as all the other activities, could be used of the Lord to make Christ more precious to all, to draw the unsaved into the fold of the Good Shepherd, and to lead His own on to fuller surrender to Him and to a more firm, consistent Christian life.

School Trustees Meet

Steinbach, Man.—Sixty-two Mennonite school districts have paid a \$50 fee to meet publication costs of the new German textbooks for Mennonite schools in Manitoba, it was revealed at the second annual meeting of Manitoba Mennonite trustees.

Approximately 300 trustees gathered in the Evangelical Mennonite church here on Saturday, November 23, to discuss the textbook situation and other mutual problems. Chairman Henry F. Wiebe reported on the progress made in the publication of textbooks for the instruction of German in schools in Mennonite districts and on the presentation of the brief to the royal commission on education.



SUMMER BIBLE SCHOOL in Austria is a fruitful work. Over 300 children in three refugee camps were reached this year by the workers at Linz, Austria. The picture at the top was taken at the closing program of the summer Bible school in Wegscheid/Linz, where 140 children attended the classes. The bottom picture was taken during a morning devotional period in the summer Bible school in camp Asten, where 104 children participated.

Miss Maria Foth and Rev. and Mrs. Abram J. Neufeld are serving at Linz, Austria. Both Miss Foth and Mr. Neufeld are graduates of the M. B. Bible College, Winnipeg. Miss Foth reports that she had the privilege of teaching the 3 to 6 year-olds this summer. Among these children several asked Jesus to cleanse their heart and come in to dwell there. They participated actively in short prayer sessions. At the present time Miss Foth is again teaching Bible classes in the refugee camps. She rejoices that the Lord has answered prayer and opened the door to a camp where two years ago some workers were stoned. Today even 12 to 14-year-old boys are coming to Bible class (at first they only disturbed but now listen quietly).

The Hon. W. C. Miller, provincial minister of education, A. J. Thiessen, chairman of Manitoba Mennonite trustees; and Rev. P. J. Schaefer, principal of the Mennonite Collegiate Institute, served as speakers.

Executive officers of the convention are Henry F. Wiebe, chairman; Abram F. Wiebe, vice-chairman; and Abram H. Ens, secretary. Elected to the board were: J. M. Froese, Reinfeld; John G. Stoesz, Rudnerweide; Dave Bueckert, Gnadenthal; Henry Fr. Wiebe, Winkler; Abram F. Wiebe, St. Anne; J. Hildebrand, St. Anne; W. F. Giesbrecht, New Bothwell, and Abram Ens, Reinland.

Churches Now Granaries

Akron, Pa. (MCC) — In Koenigsberg, the historic East Prussian city now administered by Soviet Russia, and where Mennonites lived for many years until they fled in 1944, there are no churches in which worship services are being conducted.

Of the churches which were not destroyed during the Second World War, two are now being used as "houses of culture", and others are used as granaries or sheds for storing agricultural machinery. Members of the Russian Orthodox Church may travel to Kaunas, where two Orthodox churches are open.

Serve in Baptist Church

Boston Bar, B. C.—Rev. Peter Penner served as guest speaker at the November 17 Sunday morning service of the Regular Baptist Church here. He encouraged the



unusually large audience to put on the whole armour of God, so that the enemy would not defeat us in battle.

An added blessing was the singing of a male quartet. Members of the quartet were Walter Epp, local teacher, first tenor; Frank Driedger, local teacher, second tenor; Rev. P. Penner, baritone; and George Warkentin of Abbotsford, bass.

Rev. Penner is teaching at the East Chilliwack Bible School at the present time. He was formerly home missionary at Lindal, Manitoba.

Steinbach Dedication Sunday

Steinbach, Man.—Dedication services for the new addition to the Mennonite Brethren church here will be held on Sunday, December 8, beginning at 2:00 p.m.

Rev. H. A. Regehr is pastor of the church.

Mennonite Brethren Mission Notes

Building for Bible School Obtained

The missionary council of our Colombia workers was to meet in Cali during the last days of the month of November. Besides arranging the work among the national brethren as far as the Choco is concerned, the council was also to make the final arrangements for the beginning of the Bible school in Cali, for which a building has now been obtained. Prayer is needed for the Colombia work in view of various difficulties and problems. Sister Martha Kroeker is helping out at the school for national children at LaCumbre during the furlough of Sister Lillian Schafer. Sister Schafer is spending some time at home in McClusky, North Dakota, and after a few weeks will proceed to Fresno, California.

To Survey Panzi Field

Brethren John B. Kliever and Arnold Prieb have been assigned by the missionary council of the Congo field to make a survey as to the existing needs of the Panzi mission area which extends itself south of the Angola border. The great areas of this territory, which still remain unreached by the Gospel, and others served inadequately, have been presenting themselves as a special burden to the missionaries on the field and the Board at home. The survey will require a journey into the southern areas that will require about two weeks of time.

Return

Brother and Sister Elton Berg will return to the homeland after two years of service in Europe. They are scheduled to sail from Southampton, England, on the "Queen Mary" on December 28.

In Language Study

Brother and Sister Vernon Vogt and Sister Katherine Wiens are in language study at Kafumba in the Belgian Congo. Sister Kathryn Willems and Brother Irvin Friesen are serving as their instructors.

Flu in Brazil

Our Brazil missionaries report that the flu is attacking almost all parts of that country. At the Curitiba mission there are usually a number in bed for hospitalization. The majority of the people in the neighborhood come only to the mission for treatment. Pray that they may come to know the Great Physician Who can heal soul and body.

Mission in Indonesia

Brother Lim Khi Thin, who is working among the Chinese in Indonesia, reports that the Lord is blessing and that the work of evangelism is still extending into the villages round about Genteng.

Marie Riediger at Jadcherla

The India field reports that Sister Marie Riediger will be doing

her language study at Jadcherla. The residence on the central hospital compound at Jadcherla which is to serve Brother and Sister G. J. Froese will soon be completed. The health of the missionaries on the field is good and all are looking forward to having their children come home for the Christmas season. Children of school age on the mission field spend most of the year at the school for missionary children at Kodaikanal and thus they are separated from their parents.

Good Enrollment at Bible School

The Bible School at Neuvo Ideal, Mexico, is enjoying a good school year with a large enrollment. The teachers are courageously at work with a group of students who are there to learn. In the medical division it is planned that Sister Marie Schulz will take a short-time course in anesthesia at Chihuahua. This will make it possible for our hospital at Nuevo Ideal to administer anesthetics in cases where patients become seriously ill and need this type of service.

New Attempt to Contact Morro

Paraguay missionaries write that a new attempt will be made in the near future to seek to make contact with the Morro Indians, who usually come into the southern part of the Chaco at this season of the year. Special prayer is needed in behalf of this effort because a former attempt to contact these Indians proved rather dangerous.

Missionary Linguist

Brother Harold Fehderau of the Kitchener Church has been appointed by the Board of Foreign Missions as a missionary linguist. His assignment is to perfect the Kikwango language used in our mission area in the Belgian Congo with the view of improving the Scriptures in that language and providing a higher standard of Christian literature to appeal to the intelligentsia of the Congo. In further preparation for this assignment, Brother Fehderau is currently engaged in linguistic studies on the graduate level at Cornell University, Ithaca, New York. It is foreseen that he will go to Belgium in the fall of 1958 to perfect his French and from there go to the Congo. Brother Fehderau was the foreign language instructor at Tabor College in recent years.

Progress at Post Oak

At Indianoma, Oklahoma, the furniture for the new church building has been ordered. The Post Oak congregation is looking forward towards the completion of the main floor and hopes it may be possible to have the first program in the new building before Christmas.

The missionaries from the Lawton View and Post Oak Mission Church were privileged to attend the Southern District Conference at Ebenfeld near Hillsboro. Five of the Indian members of Post Oak Church were likewise present at the conference.

if I was right." She is now at rest with Him.

There Are Sincere Believers

Besides two services in the Neuwied Church every Sunday, Rev. Vogt goes out in the afternoon to hold services in nearby towns. "I am convinced," he told me, "that in every town in Germany there is a small group of sincere believers. They cannot do much to help themselves, but when they hear of someone who speaks the simple gospel, they are after him immediately asking: 'Will you please come and teach us?'" The people at home have no conception of the thirst these people have in a land literally saturated with theology and theological schools. They don't want theology—they want Jesus Christ. And the simple gospel songs, emotional perhaps, and not very sound musically, appeal to them as once Christ's plain "Come unto me" led the disciples after him."

Rev. H. H. Janzen too can testify to this—his timetable is already completely filled well on into 1959. The vacuum created by the Nazis and the Second World War in the spiritual and moral lives of the people is indescribable. War is a time of anarchy, there is no such thing as 'right' and 'wrong' behavior in a land that has lost its standards and everything it has ever had, or believed in, in the horror of phosphorous bombs. Horrible things are done which years later grow into immensities to block the spirit. The problems created when two thirds of the men of a country are killed are obvious—for all these things there is only one solution: They need the saving knowledge of Jesus Christ to take away their sin and their despair.

A Lighthouse in the Darkness

I wish every M. B. member in North America could visit our church in Neuwied, as I did. There is such a great difference between reading about it in the Prayer Guide and seeing it. At Wiedbachstrasse 11 in Neuwied stands the Gemeindehaus, and inside you will find as warm a Christian handclasp as you will find at home. The building was bought last year. It is old and much rearranging of space must be done, but despite the fact that its beams and walls are about 100 years old, the buildings of Germany are built to stand and the members (75 in all) are anxious to work at every free moment. No help is hired—the people do not even consider such a matter.

Sunday morning over 80 gather to worship. The choir sings, there are various Sunday school classes, and on every face is the warmth of Christian love. If you come as a stranger, you never leave as one. I was impressed by the fact that

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Sees Need in "Christian" Land

By Rudy Wiebe*

Neuwied, West Germany.—"The greatest need of our mission here in Germany is for more workers. We must have experienced people who can teach men and women the simple truths of the gospel."

Both Rev. J. W. Vogt, leader of the M. B. Church here, and Rev. H. H. Janzen, the M. B. evangelistic worker in Europe agreed on this point.

The German people, educated and cultured as few nations in the world, are yet lost in the night of Satan, for the Roman Catholic Church dominates fully one-half of church life, while many of the "evangelical" churches are as modernistic as any to be found in Canada. Germany is a "Christian" land, but the German born-again Christian has not the means, as we in Canada, to support all the workers needed. He earns enough for his family, but the cost of living is high and there is rarely such a thing as "Saving" for him. What he earns he must use to live. There-

fore the necessity for our assistance.

Great Traditions But Not Life

As these brethren told me, the church in Germany is saturated with tradition and impressive ritual. The music is only Bach, the preaching is only theological. I object to neither, yet here the basic truths of the gospel of a living Savior are too often lost in style and erudition. Rev. Vogt told of an elderly lady in Neuwied who had been having difficulties for some time—was she really a Christian or not? Day after day, she could not rid herself of the thought that after all these tens of years she might perhaps have missed the goal. As she weakened with age, the struggle became intense. At last she came to Rev. Vogt for help. As he explained to her, very simply, about The Way, she kept nodding her head. At last she said: "I've believed that ever since I was a child. But they never preached of it in church—I never really knew

Diary of a Colony Teacher

(Miss Mary Nikkel taught for two years in a Hutterite colony school. Here are some excerpts from her diary to show what opportunities there are in such service. Miss Nikkel is a member of the Newton Siding M. B. Church and a student at the Manitoba Teacher's College at the present time.—Ed.)

All is quiet about me as I think over my first day of teaching in this colony. As I see the lights in the various homes shine through the darkness and think of the noisy children going to rest, I cannot help loving them already. I wonder what I shall learn about them in the future? I look above for strength and wisdom to live a Christ-exalting life here . . .

. . . The last of twelve little visitors has left my place. You see, Monday night is reserved for stories. Woe is me if I have neglected to read a new story. It has happened that I had no story at my finger-tips. My little friends said I could do only one thing, "Read one quickly and then tell it. We'll just sit and wait."

What a wonderful opportunity to present the gospel to them. My stories invariably begin with someone bad who ultimately becomes a Christian. How my heart is often burdened for them. Will they spend eternity in peace and happiness?

. . . Today Old Paul passed away. He died shortly before school opened. The children entered school very solemnly this morning. We sang a song about Heaven in our morning exercises, because that is where Paul is now, one of the boys told me. Many were the good deeds Paul had done in his life. Great had been his scriptural knowledge—but there was no mention of personal salvation at the funeral or otherwise.

. . . Today I had a visitor again. One of the lads came to listen to the news (Hutterites have no radios). We talked about current events, of the last days, and finally about the different opinions people have of the way to Heaven.

"All I can do is try to be better," he said.

I was rather taken aback at his own philosophy of salvation. With my Bible I tried to show him that it is "not of works but by grace."

"Well," he said, "how can I believe differently if this is what I have been taught all my life." "But you know," he added, "it often worries me."

Right then I put him on my prayer list.

. . . Tonight I visited one of the more prominent fathers in the colony.

"Wouldn't you like to join our colony?" he asked eventually.

"Don't you think I can be a Christian out of a colony?" I replied.

"It would be easier if you were not living in the 'world,'" he commented.

"Do you think that the wearing of certain clothes and living a certain mode of life will make Christianity easier to live? I believe it is the heart that must be changed," I said.

"I agree," he answered, and his next statement thrilled me. "A person must experience a new birth before he can live a Christian life anywhere."

This is the only time that I have heard the new birth mentioned during my two years of stay at the colony.

Dear reader, let me add a word to you. Will you pray for the Hutterite people in our province and in the rest of Canada? They are living in spiritual darkness and do not know it. What a terrible discovery when they pass into eternity to find that their security was false. God is able, I firmly believe, to convict and regenerate these people also.

Prayer . . . Shall Heal the Sick

By Mrs. Harold Kruger*

She was an arrogant, insolent woman. With a small child on her hip, she stood at my door and said: "This child has much fever; he has little strength."

The child was quickly examined. Malaria had again struck another very anemic youngster.

"He will die," I reported regretfully. "I will come to the dispensary right away and see what can be done for your child."

I arrived at the dispensary minutes later. The father and mother were holding the weakened child across their laps. With stony glances they answered my questions. Finally I said: "I believe the child will die. You have waited too long. His blood is like water. He is too weak. We shall pray for the child. Are you Christians?"

"No," was the quick retort, "we do not believe there is such a God. If medicine cannot help our child, then there is nothing that can help him."

Quickly one of our nurses replied: "There is a God. He can do more than any medicine."

"Come," I called to those about me, "we shall pray to God for this child."

We bowed our hearts and heads and I briefly prayed that if it was His will, He should heal this child. If he child was to die, I prayed the parents would come to know

Christ and meet their child in heaven. I left, thinking I would never see these people again.

Next morning the child was much better and continued to improve each day. The mother became more friendly. I met her alone one day and asked if she still felt as she had that first day.

"Oh no, mama, I believe that God has helped my child and He has helped me. He has washed away my sins and I have prayed to Him to help me live for Him."

What a victory! She has returned to her village. What will become of her? Her husband will be of no spiritual help to her. She cannot read so I exhorted her to pray to the Lord every day. He would surely help her in all things. Pray for this family and the many others who hear the Word. May many "who walk in darkness, yet see a great light."

*Mennonite Brethren missionary in the Belgian Congo, Africa.

Through the Looking Glass

Behavior Patterns

Permit me to question some of our behaviour traits as Mennonites. My mind is filled with questions and I wish to share some of them with you. Throughout the years I have made a number of observations; these may be inaccurate or even false. If so, please correct me.

Have you ever noticed how we love to sit as close to the aisle as possible? Even though the usher will motion us to move on down the line, we will sit as though glued to our places, making it necessary for the newcomer to stumble over us in order to get to his place.

Not long ago I was strongly reminded of this habit. Slides were being shown in the church. Not many people were present when I arrived, but every bench right up to the front had about three or four occupants, and they were hugging that centre aisle. There was no need for that, for the screen was elevated and all had a good view.

Why Not Move Over?

Have we not all seen instances like this? On a long bench one space in the very centre will be vacant. The sensible thing would be to move together and make room at the end. But no, the late-comer has to squeeze, push, struggle and stumble along the row, until at last he falls exhausted into the place. Why?

Another question: Why do we take criticism so badly, rather, refuse to take it? Remember the time we were received into the church? The church ordinances were read to us, backed by God's Word. We stood, thereby solemnly declaring our willingness to hold to all that had been said. Have we forgotten what we promised that day?

One item spoke of Christian correction. If we see our brother living contrary to God's Word we are to draw it to his attention—in love. Is that ever being practised? We are quick to notice mistakes and failures in the lives of others, but to whose attention do we draw these, to the one concerned? Oh no, anything but that; rather to friends in the church and outside

of it. Is it because we lack Christian love?

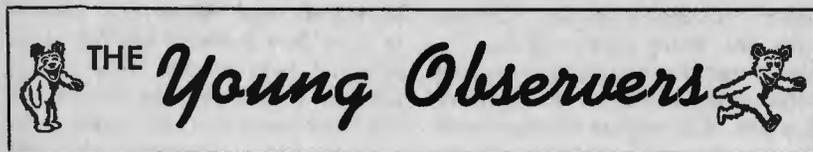
But let us suppose that our hearts stand right to our Saviour and we sincerely love all fellow-Christians. Would we then dare to go to a brother and say, "Listen, my friend, is this thing you are doing wrong?" I'm afraid not, for no one wants to take correction. Very likely we would hear the answer, "What's that to you? Who has set you as lord over me?" Criticism just isn't tolerated. If someone would imply that I have become very worldly, selfish or a miser, I would feel deeply hurt and avoid that person ever after. Wouldn't you?

Reaction to Church Discipline

Occasionally church discipline is necessary. The church leader explains the nature of the transgression and also the attitude of the one in question. It is usually an attitude of rebellion. What to do, put him out of the church? Oh no! Up jump several proclaiming the 'he who is without sin throw the first stone' policy. We come to the point where anything is tolerated. Girls may dress like Power's models, fellows can give themselves over completely to sports, but no one dare say a word against it. If we do, we may not see those young people again and the whole cause will be lost. As a result the younger generation go happily on their way while their elders sit quietly shaking their heads. Why is it thus?

Another thought. From time to time one hears of happenings in our Mennonite high schools that wouldn't dare go on in government schools. The former have the name of being Christian schools, but through these happenings some young parents have become disillusioned and have decided never to send their children to those schools. Let me tell of the experience of one teacher from a Mennonite high school (not Ontario). He says whenever he appeared before his pupils he had to make his face appear as stern as possible. Should he show a smiling or laughing face, the unruliness of the class would know no bounds. Why are the young people so unruly? For many

(Continued on page 7-4)



Let's Visit a Minute

Dear Boys and Girls,

Suppose you were lost in the woods or all alone on a life-boat on the sea. You had no Bible or New Testament along. You would want someone to encourage you, but no one was there. The only one who could encourage you at such a time was the Lord Jesus—and He usually does it through His Word, the Bible. Wouldn't it be wonderful if at such a time you knew some verses out of the Bible off by heart? Yes, one verse at such a time can mean so much to us, so be sure to learn your memory verses in Sunday school.

The value of memorizing Bible verses—and the power of God's Word—are illustrated in a story told of an English minister. One day he was walking near a camp of gypsies. He went in to buy a basket and was told of a sick boy who was living in the camp.

"You may visit my son," said the lad's father, "but you must not talk to him about religion."

"I will speak only of Jesus," promised the clergyman.

"Well, sir, if you break your word and talk about religion, I'll set the dog on you."

The gypsy boy had not been brought up in a home where the Word of God was read. He never had heard of the Book. Could anything be done to help him now?

The boy was very near death. The minister bent down and whispered slowly and distinctly, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

He repeated this five times. The lad had not opened his eyes or shown any sign that he had heard.

The preacher repeated the words once more, and the boy looked up at him and smiled.

"And I never thanked Him," he whispered; "but nobody ever told me about Him before. I see, I see, and I thank Him kindly."

The minister knelt down and prayed for the boy. Then he went away.

He called again the next day. The gypsy lad was gone.

"You must have done him good, sir," said the father brokenly. "He was very peaceful when he died."

Do you know the Bible verse the minister quoted? You'll find it in John 3:16. This verse and many others can be used to tell others of Jesus and His love.

—Aunt Selma.

Little Hungry Chickadee

"I shall watch the birds and see if they really catch flies," said Bunny Rabbit to himself as he hopped away.

He hopped with one eye cocked toward the sky, and he would surely have bumped into a tree if a little voice had not stopped him—a little weak, shaky voice.

"Please don't hop right on top of me!" the little voice begged. "Please be careful!"

Bunny Rabbit stopped to see who was talking, and there in the long grass he saw a tiny ball of grey feathers. The grey feathers were so ruffled that Bunny Rabbit could not see who it was wearing them.

"Who are you?" he asked. "And what is the matter?"

"I'm little Fifth Chickadee. Don't you know me? Don't you remember me from last year? Don't you remember how I got into trouble be-

cause I didn't leave the nest along with my brothers and sisters?"

"Yes, I remember now," said Bunny Rabbit. "But your black cap is on so crooked and your coat feathers are so ruffled I didn't recognize you."

"It's me though," said little Fifth Chickadee. "And I'm in trouble again. Poor little me! I seem to be in trouble most of the time!"

"If I remember well," said Bunny Rabbit, "Your trouble last year was your own fault. Maybe this new trouble is your own fault, too. But you do look sick and thin."

"I am sick and thin," little Fifth Chickadee answered. "I'm starving. I haven't had a thing to eat for two days."

"But why not? Isn't there enough food in The Forest?"

Little Fifth Chickadee fluttered his thin wings. "My wife seems to find enough," he said. "You know,

I was married this spring and we have a family up there in that hollow tree. My wife takes care of the babies alone now because I just can't find food. The poor thing works so hard, and I'm afraid the babies never get enough. It's such a big family."

"How many babies are there?"

"Eight of them. Oh, it's a pity to see them starve!" little Fifth Chickadee moaned.

"But why don't you hurry around and help your wife feed them? I don't understand. Are you too sick to go hunting for food?"

"No, no, it isn't that. It's all because of Farmer Duff's children, The Boy and The Girl. They put out food on Farmer Duff's tray all winter long. But now there isn't any food there! For two days the tray has been empty. And I'm so hungry! I don't know what to do!"

"Well, why don't you go find your food in the trees the way your wife does?" said Bunny Rabbit. "She isn't starving."

"I can't!" said little Fifth Chickadee. "I don't know how!"

"You don't know how?" Bunny Rabbit asked in surprise.

"No! Farmer Duff's tray has been my table all the time. Now it's empty, and I don't know where to look for food. If you could go to Farmer Duff and beg him to put some food out for me, I would be very thankful."

"Oh no, I can't do that," said Bunny Rabbit, thinking how Farmer Duff would chase him away because of the lettuce. He scratched behind his ear and thought a moment.

"My wife warned me a few days ago. She said something like this might happen. But I did not think The Boy and The Girl would be so cruel."

Bunny Rabbit remembered hearing the two chickadees quarrel. He remembered how Mrs. Chickadee had told him he should work.

"I'm sorry for you," he said at last. "But I'm more sorry for Mrs. Chickadee than for you. She must be working very hard to feed herself and all those babies. She needs your help."

"Yes," said little Fifth Chickadee sadly. "And I wish I could help her."

Bunny scratched behind his ear again. "You could at least try," he said.

"But I don't know how," said little Fifth Chickadee, and a little spark of anger shone in his eyes.

"You can try!" said Bunny Rabbit again.

Then little Fifth Chickadee was really angry. "I don't know how!" he said again; then he spread his ruffled little wings and jumped away from Bunny Rabbit to the lowest branch of the nearby tree.

Right there on that branch of the apple tree there was a fat, yellow apple worm, crawling along toward the nearest apple to make

himself a new home inside of it. Little Fifth Chickadee saw the apple worm, and almost before he knew what he was doing he took it in his bill and he swallowed it.

"Um!" he said. "That was good!" And his voice sounded cheerful.

"What was it?" Bunny Rabbit asked, for he could not see very well from his place down on the ground.

"A nice fat apple grub," said little Fifth Chickadee. "I think I'll sit here and wait; maybe more of them will come along."

"Sit and wait!" exclaimed Bunny Rabbit. "If there are more, why don't you go hunt for them? What are your feet for? And your wings? Farmer Duff is kind; he won't mind if you eat more of his apple worms."

That made little Fifth Chickadee laugh. "Of course he won't mind!" he said. "He'll be glad to get rid of them. And cleaning the apple trees is really part of our work."

"Part of your work? Then why aren't you doing it?" Bunny Rabbit asked.

"Because—because—" said little Fifth Chickadee, and he did not answer the question. "I'm going to hop up higher and see if there are more grubs there. That one tasted good," he said.

Bunny Rabbit watched little Fifth Chickadee hop higher, and still higher, and saw him stop now and then to eat something. And after a while he saw little Fifth Chickadee fly toward the hollow log with a squirming bug in his bill.

Later in the day when Bunny Rabbit came through the orchard again, he heard a cheerful voice above him sing. "Here sweetie! Here sweetie! Chickadee, dee, dee!"

"Mrs. Chickadee!" he said to himself. "She is trying to be cheerful while she works."

But when he looked up, he saw that it was Mr. Chickadee—little Fifth Chickadee himself! He was busy at the tips of the branches, swinging himself around to peek between the leaves and into every little crevice. But he wasn't too busy to come down as soon as he saw Bunny Rabbit.

"I haven't time to stop and talk," he said, "but I must tell you how happy I am. I'm glad you gave me good advice today. Now I find plenty to eat and feel fine. My sweet little wife is happy, too, and our babies are growing fast."

"I'm glad of that," said Bunny Rabbit.

"But there's something else I must tell you," said little Fifth Chickadee. "I've learned that work is the best thing for happiness. I'm much happier now than I was all last winter. Then I was lazy; I did nothing but eat and play. I was good-for-nothing. Now I work hard, and I have never been more happy."

"But feeding such a big family—

(Continued on page 11-4)

FROM HERE TO THE PINNACLES

By Elizabeth Schroeter

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(38th Installment)

Uncle Regehr told the family that those were grave times. Since the end of the Russo-Japanese War a year before, dark clouds had been gathering on the political horizon. The sailors on the Russian warship 'Potemkin' had just mutinied, and there were uprisings in many places. There was a great deal of discontent and unrest among the Russian middle class and the peasants. He said something about Bloody Sunday and a priest Georgi Gapon, who with several thousand followers had marched against the czar's palace and presented demands for more liberty, and that the czar's guards had fired on the revolutionaries, killing several hundred of them. In many places the Russians were persecuting the Jews and recently had staged a big pogrom at Bialystock, about forty versts away, killing hundreds of innocent Jews.

Mutter sighed audibly.

Vater shook his head as if to say that they should not have done such a thing.

Mutter sighed a second time, and it looked as if she might cry any moment. She was probably thinking of her five sons who some day might have to go to war if one should start. Vater was still a German citizen. Unlike the Russian Mennonites, those owing allegiance to Germany were not exempted from military service.

Comfortingly the minister pointed out that in the last days there would be wars and rumors of wars and that in such times the Christians were encouraged to lift up their heads and to rejoice because their salvation was approaching. Liesbeth was not rejoicing. She was far from being ready to meet the Lord in the air.

The Mennonites had a long record of wars and persecutions, Uncle Regehr stressed, and in the future they might have to experience more difficult times. Then he related, step by step, the story since 1525 of the origin and history of the Anabaptists who later come to be called Mennonites. The world was not ready for the religious liberty which they sought and practiced, and they were oppressed, the pastor said.

Liesbeth hoped she never would have to suffer persecution. But she knew that if she were ever asked to give up her faith in God, she would refuse, even if it meant her death. However, if it had to do

with some outmoded customs in which she did not believe anyway, that would be an entirely different story.

Vater mentioned that he could not understand how it was possible that with such a background many Mennonites, in times past, had become careless about their faith. Uncle Regehr then related that forty-six years before, right in their own village and in many other communities, some brethren had led shallow lives, drunk to excess, been dishonest and had run after wealth, many ministers actually approving the sins. One pastor of separatist Lutherans near the Azov Sea, named Eduard Wuest, originally from Germany, had been conducting revival meetings in Gnadenfeld and other Mennonite villages. Some people were stirred by his sermons and requested that their ministers go to work and clean house. Many of those requests were brushed aside.

Those were the reasons why, in 1860, a group of a few dozen persons in the village of Gnadenfeld and in nearby communities had separated from the Church Mennonites. They formed a new faith which they called the Mennonite Brethren church. The pastor mentioned a Jakob Reimer of Gnadenfeld who had been one of the active leaders. Some of them were put in prison. At first the Mennonite Brethren had met in private homes and in old schools. They called their places of worship meetinghouses. Most pastors were uneducated men, but they were sincere. They emphasized repentance and conversion, baptism by immersion and the exercise of the ban toward unfaithful members. In order to keep sin away from the congregation, they practiced closed communion, church discipline, morning and evening family worship and grace before meals. The brotherly and sisterly kiss and feet-washing were instituted. Simplicity in clothes was observed and dancing and card games were prohibited.

Liesbeth had not known much about the origin of her own church before. It had coincided with the year of her father's birth. It was no wonder that the church followed some traditions that seemed a bit unreasonable. There had been insufficient time to stabilize the church creed, Liesbeth reasoned. Furthermore, the men who initiated the church, as well as subsequent ministers, were uneducated. She

began to see a reason for her congregation interrogating, re-examining applicants for baptism and requiring two or three witnesses to vouch for the sincerity of a candidate. The ministers wanted to maintain the church in a healthy condition.

With fewer than five thousand members, the Mennonite Brethren church in Russia was a small group, the pastor said. Sixteen hundred had gone to America around 1874. Through eight or nine missionaries, about two thousand heathen Telugus of India had accepted the message of peace and good will toward all men and had joined the ranks of the Mennonite Brethren in that faraway land. Baptism by immersion, abstaining from alcoholic drinks and from worldly amusements, leading a godly life in all simplicity and meekness probably were not popular with the young people. The church might not increase its membership very rapidly, the pastor pointed out.

Contrary to that, in his pastoral visits Uncle Regehr had found that the members and their families were joyfully fighting the good fight of faith.

"There is no reason why we should not be happy," Vater injected. "We have the Word, which is full of sound advice and of encouraging promises."

Uncle Regehr nodded agreement. Then he briefly described the way of life of the Mennonite Brethren and their families. They were concerned about their home and the church. The men were taking seriously their position as the responsible head of the family. The parents were concerned about protecting their children from lax and worldly outside influences. They were inspiring their families to work, to refrain from idleness. The women were busy sewing, knitting, making butter, spinning, baking, producing soap, gardening or taking care of their families. With few exceptions, all were industrious and frugal. The older children labored for their parents. They, in turn, helped their offspring financially when they started homes of their own. The heads of the families faithfully were meeting their assessments for the church, the school, the Forstei, or Mennonite forest service in lieu of military duty, the orphans' and widows' treasury, the fire fund, the school for the deaf and dumb, a new institution for the mentally sick and the Rueckenau home for the aged.

The pastor asked Vater whether he had seen recently released facts regarding the Mennonites of Russia during the Russo-Japanese War organizing and maintaining through voluntary contributions and young Mennonite men volunteer field hospitals in the war areas.

Vater nodded his head and said that at the cost of around 265,000 rubles and thousands of pieces of

linen and clothes Mennonite men had picked up wounded soldiers on the battlefields and cared for them in their own field hospitals.

"There are famines in many parts of Russia this year," Uncle Regehr said. "Our people already have collected around one hundred thousand rubles for relief."

"Helping those in need is in accord with our peace principles," Vater injected.

Liesbeth recalled what she had read in one of Vater's books about Mennonite charity in the Crimean wars. The Mennonites at that time had picked up wounded men in the Crimean War areas and transported them to their own hospitals in the Molotschna. There they had been cared for in groups of a hundred soldiers at a time, then returned to the battlefields when they were restored to health. It had cost the Mennonites hundreds of thousands of rubles in hospital construction, medical and nursing help and transportation. Liesbeth also remembered reading about a famine that had taken place before she was born. It had lasted up to the time of the Japanese War. The Mennonites donated several hundred thousand rubles to the starving people then too. Less than a year before, she had heard, the Mennonites had at great expense maintained soup kitchens in Tatar villages near the Volga River. Whether there was a Russian church to be built, a famine to be relieved or war-wounded to be healed, Church Mennonites and Mennonite Brethren alike always helped till it hurt.

Since the Japanese War had stopped and there had been some uprisings, the czar had promised more religious freedom and the Mennonite Brethren church conference had recently voted to distribute Bibles among the Russian farmers, the pastor said.

(To be continued.)

Behavior Patterns

(Continued from page 5-4)

young Mennonites the slogan, "Never teach in a school of all Mennonites", is binding. Does the answer lie in the fact that the parents know the teacher too well, and they resent the authority he is to hold over their children?

We do not question the decision of the teacher of our government school when he gives young Johnny a detention, but when it comes from our own Mr. Penner, or Reimer, or Baerg (or whatever name we choose), we feel he is playing favorites. It can lead to all sorts of trouble. The question at the present time is, why are we like that?

I wish to assure you that I have made no extensive research on any of these my contentions. Possibly I have left unsaid much that is good and praiseworthy, but I shall leave that for others to do.

—An Ontario Reader.

Music Makes a Perfect Gift

There are very few gifts under the tree that can evoke more joy and pure pride of possession than the gift of a musical instrument. For the music lover, it will be a most cherished personal possession. For the novice it will provide a challenge with charm and offer countless hours of happiness and satisfaction.

As Christmas gifts, the variety of musical instruments appeals to all sizes of budgets, to all degrees of musical interest and skill, and to all age groups.

If you are thinking of things musical for under your tree this Christmas, here are a few tips from the American Music Conference that will help you in your selection: first of all, determine the use to which the recipient will put your gift; then, choose an instrument to fit both his desire and your price range.

Is it for a family gift? Many families pool the money they save for in-family Christmas giving to use for one important mutual gift. When they invest in a piano or small organ, they are at the same time building a new home interest and strengthening family ties.

One piano can bring the joy of participation to the entire family, become the center of fun for young people's parties, and provide a relaxing hobby for adults. It's wise to consult a reputable dealer for help in selecting such a large instrument; then, listen for resonance of tone, remembering that construction, kind of wood and skilled craftsmanship all contribute to that tone.

Keep in mind the best spot in your home for your piano or organ, and select a cabinet style compatible with the rest of your furnishings. The spinet piano may be most convenient for you because it is now manufactured in many wood finishes, both modern and period styles.

Is it a gift for a child's fun? Many of the simple rhythm and melody instruments on the market are excellent for introducing even the youngest children to the fun of making music. Often these are given as toys, but educators are now using them as "pre-band" instruments because of their effectiveness in stimulating early musical interest.

If you bear in mind the size of the child and his ability to pound or blow, you will select colorful drums and rhythm sticks for very tiny children, and tiny ukuleles and plastic flutes for fours and fives.

Is it for teens' recreation? All teen-agers enjoy easy to learn and play instruments like the guitar, as background for song sessions. And

a portable amplifier will make the amateur guitarist feel like a real "pro."

About \$35 will purchase a new "semi-accordion" with limited playing range; the 12-bass accordion sells for about \$75, and the full 120-base starts at about \$250. If there's an accordion owner in the family, look around for extras like chromium initials, or an electric "mike" to achieve organ effects.

Is it for school? Nearly every child longs to participate in the school band or orchestra, fastest growing school activities these days. A talk with the school instrumental music director will help you determine whether the child's preference lies with woodwinds (clarinets, flutes, oboes, saxophones), brasses (trombones, coronets), percussion, or strings.

Band instrument dealers have rental and trial plans that will enable you to change the instrument to the child's taste if necessary.

And beginning instruments needn't be the most expensive.

Your music store has a fascinating array of instrument accessories, too, that would be welcomed as Christmas gifts for instrument owners. These include fleece-lined bugle bags, rain covers for instrument cases, leatherette portfolios, mouthpiece cases, sax cords, mutes, mute-holders and derby stands. The violin devotee will be delighted with a fleece-lined bow bag or a new music stand.

Is it for a hobby? The popularity of the haunting recorder music is still on the increase. Easy to play, recorders are also inexpensive enough (from \$3.65) for the whole family to play together, as well as intriguing enough to hold the interest of any adult.

The love of music is universal and the variety of gift choices wide. Lean heavily on these ideas, and you'll find your Christmas shopping list will shrink in no time. Make it a musical Christmas—and a happy Christmas with benefits lasting for years to come.

God Does Reveal His Will!

By Elizabeth Jantzen

A question that has often occupied my mind is, "Can a person truly know the will of God in everyday life or must one just make a guess as to the place where the Lord would have us make a living?" I would like to relate an experience I have made concerning this matter.

I had been seriously hurt in an accident. It took years to recover so that I could even do a bit of house-work. How should I ever make a living for myself? The matter was placed before the Lord again and again. His first instructions were for me to leave the area in which I tried to make a living. This time the Lord showed the way through circumstances. The person on whom I was dependent left the area, and no matter how I tried, I just could not find a place where I could do some desk work or something that would not be too hard physically. With that in mind I, too, left.

Coming to Saskatchewan I thought I would surely be able to find something to do in the city, where so many secretaries and office workers are needed. I went to look for a job. I was in the city for quite a little while and no door opened unto me. When I thought I had a job, it was being taken by someone who was more efficient or who had more practice than I did in that field. All this time I was pleading with the Lord to show me His way and to keep me from going astray as far as His will was concerned.

One day a school was offered to me. The enrollment was very low. The discipline seemed to offer no

problem whatsoever. Yet I did not believe that I should be able to handle the teaching of a group of anxious minds. I looked upon my own disability. I asked the Lord once more if that should possibly be the place for me. When I turned to His word He met me in the most wonderful way. The verses I met that day were so encouraging that I was convinced of God's will for me. One verse that continually re-echoed in my mind is found in Isa. 40:29: "He giveth power to the faint; and to them that have no might he increaseth strength." Looking up to Jesus, I accepted the place.

I was thoroughly disappointed when I came to see the place, for it definitely did not have the conveniences and comforts that I thought I must have if I were to teach. Again I looked up to the Lord and said, "Thou hast promised." I stayed at that place through the whole year, but certainly not in my own strength. I knew I was in the place where the Lord wanted me to be and there I could trust that He would strengthen me. He was true to His promise and I was happy despite much opposition.

Self-Indulgence

(Continued from page 2-4)

the same time that we are made free from the law and sin, we become servants of righteousness.

Let us not see how much we can get away with, but let us be eager for the voice of the Holy Spirit, and see how much we can do for our Lord of righteousness.

—Alliance Weekly.

Mennonite Brethren Board of Welfare

—Brother Gerhard Balzer returned to his home in Fernheim Colony, Paraguay, on November 12, according to a letter from his son Andreas. The Fernheim Church planned to extend a special welcome to him in the service on Sunday, November 17. Brother Balzer had spent 17 weeks in North America.

—Brother Peter Klassen, Bible school teacher, has been ministering to Mennonite Brethren groups in Paraguay following the close of the Fernheim Bible School in October. For three evenings he served with the Word in Neuland Colony and also called on several seriously ill persons in the Neuland hospital. Following that he ministered to the Mennonite Brethren group in Asuncion in a communion service. Brother Klassen writes that he plans to return to Neuland to minister.

—Five students were graduated from the teacher-training course of Fernheim Zentralschule in Philadelphia this year, Andreas Balzer writes. These five persons are eligible to teach in elementary schools. Since there is always a shortage of elementary teachers, these are much appreciated, according to Brother Balzer. This year 10 per cent of the school's students were lost because of migration to Canada, United States and Germany.

The Bible Today

"The peoples who read the Bible are, today, undeniably, the most advanced people in the world," said the Hon. P. Freire, chairman of the Federal Chamber of Representatives in Brazil, as he reported to that house on the meeting of the United Bible Societies in Rio de Janeiro.

"Politically," he went on to say, "they place themselves among those who have the greatest love of liberty, and we may even state, without fear of contradiction, that it is a proven fact, that modern democracies are exclusively found among those peoples who read and study the Holy Bible."

"In Brazil alone actually more than a million copies are distributed at a price below cost, for reading and meditation."

"The United Bible Societies of Brazil, which forms a part of the United Bible Societies of the world, has enrolled in our country more than 50,000 associates, who maintain, with their contributions, the service of spreading abroad the Holy Bible."

"In an epoch of gross materialism in which worldly interests seem to dominate mankind it is comforting to see that there are still in the world, persons who care for the spiritual welfare of the people."



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

Spanish Verbo Now Co-Sponsored By Two Missions

Negotiations to turn over the publishing of the new Spanish evangelical magazine "Verbo" to the Latin America Mission and the Conservative Baptist Home Mission Society as co-sponsors were culminated in the annual meetings of the Board of Directors of LEAL (Evangelical Literature for Latin America) held in San Jose last October.

Already six issues of the "popular-approach" gospel magazine for the home have had wide distribution and enthusiastic reception in all parts of Latin America. Launched at the LEAL Constitutional Convention in Cuba a year and a half ago, Verbo has been handled by LEAL executive until such a time as sponsorship for the magazine could be arranged.

Reports presented at the LEAL session on the progress made during the first six months of Verbo's publication, indicate a growing acceptance of the magazine everywhere as a new medium of approach to the man-on-the-street. One agent commented, "It's wonderful to have a magazine like this. It's tops in every way."

4,000-Year-Old Town Traced in Jordan

A town dating back nearly 4,000 years has been discovered in Taibekah, in the Hebron area, by the American School of Oriental Research in Jordan. This was announced early in November by Dr. Awni DeJani, assistant director of antiquities in Jerusalem.

Experts believe the discovery of a small ivory statue, resembling the Sphinx of Egypt, proves that the civilizations of Jordan and Egypt were closely connected at that time.

Dejani added that the town had been inhabited for nearly 2,000 years and that many vessels of pottery, copper and glass, together with well-made tools, were discovered.

All-Day Bible Reading to Mark Universal Bible Sunday

Universal Bible Sunday, December 8, will be observed at the Methodist Church in White City, Kansas, with a day-long reading of the New Testament. The program is scheduled to begin at 3 a.m. and to continue without a break until the entire Testament has been read aloud, which is expected to be at about 9 p.m. During the 18 hours 72 persons will take turns reading. A choir of 50 voices will sing

Nativity numbers as residents of the community gather for the observance.

The day will get off to an early start with the serving of breakfast in the church at 1 a.m. Some 400 early risers are expected to be present. Coffee will be served throughout the day, and upon the conclusion of the reading marathon the choir will sing the Hallelujah Chorus from "The Messiah."

Businessmen Promoting Evangelistic Radio Station

A group of businessmen in Spokane, Washington, filed an application with the Federal Communica-

tions Commission to operate a 50,000-watt commercial station that would promote evangelism. It would be one the most powerful stations operated by a religious group in the U.S. Christian Services, Inc. is the applicant. It comprises members of conservative Protestant churches in the Spokane area. Roger L. Stenslund, proprietor of a religious bookstore, heads the firm.

The group told the FCC that its purpose, as listed in incorporation papers, is to "proclaim the unsearchable riches of Christ; instruct believers in the Word of God; foster, promote and encourage all phases of evangelism through the medium of newspapers, radio broadcasts and television broadcasts."

The proposed station would be a standard commercial broadcasting station supporting itself through the sale of advertising time. Twenty per cent of the air time would be devoted to evangelistic broadcasts.



Religious Boom

By James H. Hunter

It is always good to see ourselves as others see us, and to listen to critics of our way of life may at times be a salutary experience. We have of late been reading a lot of criticism of what is being called the 'American boom of religion'. It has been pointed out that every form of religion from Baha'ism to Fundamentalism; Rosicrucianism to Romanism, is having a good time, with the followers of every cult and ism becoming legion. Billy Graham, Fulton Sheen and Norman Vincent Peale are being pointed out as the high priests of the religious awakening. The importance of the work done by Billy Graham cannot be over-emphasized despite the criticism of such publications as the **Christian Century**. But there are other critics of some aspects of the boom in religion. One of them is Rabbi Maurice Eisendrath, who for some years filled the pulpit of Holy Blossom Synagogue in Toronto and is now President of the Union of American Hebrew Congregations. In a recent article he says:

"Man is the beginning and end of present-day American religiosity—God is made to serve, or rather to subserve man, to subserve his every purpose and enterprise whether it be economic prosperity, free enterprise, security or peace of mind. God thus becomes an omnipotent servant, a universal bellhop, to cater to man's every caprice; faith becomes a sure-fire device to get what we petulantly and peevishly crave. This reduction of God

from master to slave has reached its height, or rather its depth of blasphemy, in the cult of the Man Upstairs—the friendly neighbor-god who dwells in the apartment just above. Call on him any time—especially if you are feeling blue. He does not get the least bit upset with your faults and failings and, as for your sins, not only does he not remember them . . . but the very word and concept of sin have been abolished and 'adjustment' or 'non-adjustment' have taken their places."

That there is some truth in the criticism of this Jewish Rabbi with regard to some phases of American religious life most people will admit. There is a lack of understanding of what God is, a failure to appreciate the infinite holiness of the great Creator of earth and heaven, and Who in the essence of His being is a consuming fire.

CANADASCOPE

Polio Incidence Half Last Year's

Two cases of polio were recorded during the week ending November 23, bringing the total for the year to 262, the national health department announced in Ottawa.

Polio incidence in Canada, however, was still less than half the 559 recorded in the corresponding period of 1956 and far below the five-year average of 3,412.

The two cases recorded were in Ontario and Alberta. A total of 16 polio deaths were reported this year, compared with 34 last year.

Negro Being Accepted in Halifax

The Negro is slowly being accepted by the white majority in Halifax and the surrounding country.

Nearly 5,000 Negroes in this area of 120,000 people make up the largest Negro community per capita in Canada. Only a couple of discrimination gates remain bolted against them. Even these are beginning to rust away.

Eight Children Die in Fire

Eight children perished early Sunday when their two-storey wooden cottage on the outskirts of Sherbrooke, Que., went up in flames. Their 38-year-old father, Lionel Denault, was burned and cut in what police said was an unsuccessful attempt to save at least two of the children.

Mrs. Denault, 34, and a ninth child, Robert, 13, were attending mass at a nearby Roman Catholic church when the fire broke out about 7:30 a.m.

U. S. Ups Duty on Cattle

The U. S. government has boosted the custom duty on imported Canadian cattle by one cent a pound. As a result, Manitoba farmers face an immediate cut of \$1 a hundred-weight on their returns.

The duty hike went into effect automatically to stem imports from Canada. In recent weeks they have reached heavy proportions as a result of stronger markets south of the border.

There has been a 100-fold increase in exports from Canada this year. In 1956, about 2,000 head were shipped south. This year there have been about 200,000 head so far.

Sees Need in "Christian" Land

(Continued from page 4-4)

every night of the week there was a regular meeting of some group or other planned at the church. The church often feels itself so isolated and alone, and therefore they are ever anxious to hear about their church in America. It was a deep pleasure to be able to tell them that we across the ocean continue to pray for them.

Our workers here are often overworked—they must give of themselves because there is no one else. The church also needs the prayers we can give. When thinking of missions, let us not just think of heathen lands where people live in savagery and ignorance. The ignorance of sin is as dark here in Germany as there, and a soul saved as valuable. There are many here who do not know for what they are waiting—who will come and tell them?

*Student in Germany on a Rotary International scholarship.



Refugees Need Help

Consideration is being given by MCC to starting a center for non-recognized East German refugees who are in Berlin.

These refugees for various reasons cannot obtain official recognition as political refugees so they are unable to migrate to West Germany or another country.

Persons who have visited Berlin feel this is one of the areas of pressing needs in which North American and European Mennonites could serve.

Poverty and Disease Prompt New Project

Mennonite volunteers will soon serve in health and agricultural projects in Haiti, a poverty-ridden Caribbean country 785 miles south-east of Miami, Florida.

Volunteers qualified as medical doctors, nurses, laboratory technicians and other related vocations will serve with the Grant Foundation in the 100-bed Albert Schweitzer Hospital at Deschapeles, built and operated by the Foundation established by Dr. William L. Mellon.

He is a former Texas rancher, oilman and banker who at 37 became so impressed with the philosophy of service of Dr. Albert Schweitzer that he sold his ranch to enter medical training. He later chose Haiti as one of the needier areas of the world where he could serve.

In addition to health service, MCC volunteers will work in an agricultural experimental and extension program at Petit Goave. Project funds and housing will be furnished by a Methodist mission directed by the Rev. Marco Depestre, a Haitian.

The principal agricultural products are coffee, sisal and sugar. Methods are primitive. The underproduction of crops combined with overpopulation spell serious problems for Haiti.

Haiti has the lowest per capita income in the western hemisphere, \$35. The Haiti half of the island (Dominican Republic occupies other half) has a population of three and a half million persons. There are 287 persons per square mile.

Only ten per cent of the people are literate. A United Nations survey in 1950 showed only eight per cent of the people had more than two years of education. The official language of Haiti is French but the majority of the people speak Creole.

Disease is one of Haiti's major problems. Yaws, malaria, hook-

worm, tuberculosis, typhoid and smallpox are rampant. Much of the disease is caused from malnutrition. An estimated 10,000 persons starved to death in 1955.

The principal religion of Haiti is voodoo, an adapted African animism. Officially, however, the majority of the people belong to the Roman Catholic Church. Protestant Christianity is reported to be gaining acceptance.

Pax Mother of the Year

Mrs. Cleo Lambright of Lagrange, Ind., whose three sons have served with Pax Services in Greece, has been chosen the "Pax Mother of the Year."

She was presented a European-designed vase by Dwight M. Wiebe, European director for Pax Services, as a symbol of appreciation of Paxmen for all mothers "who unselfishly encouraged their sons to serve in a program which gives a positive contribution for peace."

The presentation was made in a surprise ceremony at Frankfurt, Germany, when Mr. and Mrs. Lambright visited Europe last summer. The Lambrights own and operate a poultry farm and are members of Shore Mennonite Church at Shipshewana.

In Pax Services were James and twins Richard and Robert (they completed their service). James served in the Panayitsa and Tsakones area of northern Greece developing a youth program. Richard was unit leader for the agricultural rehabilitation projects at Panayitsa and Tsakones. Robert served with an interchurch team in

village improvement at Ioannina in northwestern Greece.

Commenting on having three sons in overseas service for peace, Mrs. Lambright said "It was the least I could do. Since I could not go myself, I wanted my sons to serve where they were needed most."

New Committee Member Appointed

H. Ernest Bennett of Elkhart, Ind., treasurer of the Mennonite Board of Missions and Charities, has been appointed to the 23-member Mennonite Central Committee as a representative of the (Old) Mennonite Church. He formerly served with MCC in Spain and at Akron headquarters. Each MCC constituent group may have one representative for every 25,000 members.

Service Unit Changes Administration

The administration of the voluntary service unit at Denver has been transferred from MCC to the Mennonite Relief and Service Committee of Elkhart, Ind.

Members of the unit serve as aides, orderlies and office workers in the Colorado Medical Center. In addition they assist the Center chaplain with spiritual activities and provide a community youth program in the unit house-youth center, constructed last year next to First Mennonite Church.

Leader of the unit is Henry Benner (Ronks, Pa.). There were eight volunteers in the group at the time of transfer.

Religious Education in the Public Schools

(This is part of the brief presented to the Manitoba Royal Commission on Education by the Manitoba Mennonite Educational Committee. The Committee contains seven ministers, seven school trustees and seven teachers.—Ed.)

The church from earliest colonial times supervised and sponsored the education of the young. The first schools in Canada were supported and controlled by various denominations. The schools were religious in emphasis and religious instruction played a very important part. Knowledge of the Scriptures was essential.

As time went on various factors influenced the schools, and the idea of state control and public responsibility for education took root. The population grew and the churches found it very difficult to support the schools. On the other hand, the state could levy taxes. The various denominations were unwilling to let any one denomination have control; consequently the State took over support and control. Furthermore, the religious de-

nominations could not agree upon what religious teaching was to be given, so that religious instruction was dropped from the curriculum completely. Thus it was the denominational rivalries of the churches themselves, rather than anti-religious pressures from other sources, which were originally responsible for exclusion of religion from the public schools.

Religion is referred to directly in some seventeen sections of the Public School Act, the Education Department Act and the School Attendance Act. Some of these sections authorize the visiting of schools by a clergyman for the purpose of giving instruction in the school building the last half hour of the school day and permit the absence of students on days of special importance to the practice of their religion. Religious exercises are desirable. The Advisory Board of the Department of Education recommended that religious exercises be made compulsory unless the school board by resolution decided against the holding of religious

exercises. This recommendation has been adopted and it now has become part of the Public School Act. This is a step in the right direction.

Religious and spiritual values are too important for human welfare to be treated as a mere accessory to life and living. The very conviction that religion can be omitted from the school curriculum with impunity by a local school board, assumes tacitly that the things of God are not as essential to human welfare as the things of the world. If you wish a boy or girl to accept religion you at least must demonstrate and teach him or her that religion is just as important as any other subject on the daily school curriculum. This can never be done if religion is never taught in school or taught but half an hour each week, whereas the teaching of other subjects is a daily necessity.

Religious instruction given in the public school cannot ever take the place of that which should be given in the home and church. Neither can the religious instruction given in the home and church take the place of that which should be given in the public schools. The one is supplementary to the other; each is a part of the whole. More people are beginning to realize that the practice of the Christian virtues is the one thing most needful in the solution of every problem—social, economic, political, public and private. The world situation would not look nearly so bleak if more of the Christian virtues were practiced by the nations of the world. In Canada we continue to utter prayers at political conventions, use the Bible in connection with oaths for public officials, but if the knowledge of the Bible will not be imparted to us we will cease to be a Christian nation in everything except name.

Religious instruction should be given in the schools for the school could do it best: attendance is compulsory; children are in an atmosphere of study; discipline is not the problem that it often is in the church school, and better equipment is available. Furthermore, education is no longer instruction in the three "R's", but education for the whole of life. By excluding religion the impression is given that it is unworthy or unimportant. For children, religion becomes something apart from life to be studied only on Sunday. Only when religion will be given its rightful place in the child's life in school can the school curriculum be said to be well rounded.

Some provinces in Canada have provided for religious instruction unless exemption is asked by the school board. Quebec requires religious instruction in all schools, both Catholic and Protestant. New-

(Concluded on page 11-3)

COLLEGES

Mennonite Brethren Bible College

The College students have an opportunity to express their creative ability in the student paper, the "College Companion". In the bi-weekly edition we find devotional articles, news of events on the campus and in the dorms, poems, quotes and personal sentiments. Occasionally, even cartoons and cross-word puzzles enter in. From the quality of the articles submitted we know that the quality of the students is good.

One of the students, Harold Jantz, was delegated to attend the first meeting of "The Association of Evangelical Students", which met at Winona Lake, Indiana, on the weekend of November 22. The purpose of the association in uniting the students of schools which are on an evangelical basis is to assist each other in organization and to discuss common problems in order to find solutions to them. This could be very beneficial to a small college such as we are.

A number of visitors have recently been guest speakers in the chapel services: Mr. Bus Dawson of the Wycliffe Bible Translators gave two challenging messages on the importance and necessity of translating God's Word into the languages of the people to facilitate evangelization and aid in the teaching of the Word of God where we do mission work. Two-thirds of the languages of the world have as yet no portion of the Bible. This should spur us on in our efforts to win these people for Christ.

Another speaker was Rev. Jacob Toews, pastor of the Sargent Ave. Mennonite Church in Winnipeg, who spoke to us on being a successful servant of the Lord, taking Elijah as an example. On Nov. 29, Rev. Abe Sawatzky, pastor of the Kelowna M. B. Church, spoke on the incorruptible crown that the faithful Christian will receive as his reward.

Every Thursday evening classes are held at college. Courses are offered in History of Missions, Notation Theory, Study of Acts and Christian Ethics. The instructors are Rev. D. Ewert, Mr. H. Voth, Rev. J. A. Toews, and Dr. F. C. Peters respectively. The interest shown is very encouraging, for more than 100 students besides regular college students attend the classes, some coming from a distance of 50 miles. This shows that many of those who do not have the opportunity of attending college are concerned about Christian training and thus supplement it in this way.

Of more than average interest have been the Student Nights in the past weeks. A debate was held on Nov. 22. The topic under dis-

cussion was: Resolved that Communism is a greater threat to the world than Catholicism. The four participants did their utmost to convince the audience, judges as well as each other, that the force they were discussing was the greatest threat to the world. Much light was generated as well as some heat and the outcome was that the judges decided in favour of the affirmative by a narrow margin. The film "Preacher's Kid" was shown on Nov. 29. The trials and problems of a pastor and his son were shown as they struggle to retain their reputation under the attacks of a misinformed gossip who takes things into her own hand. In the end the integrity of the pastor's family is maintained.

—Abe Koop.

Tabor College

Committee Studies School Facilities

Members of the planning committee for the proposed gymnasium-auditorium-student center building at Tabor College spent Saturday, November 23, studying a number of new gymnasiums and student center buildings in Oklahoma in preparation for drawing up plans for facilities on the Tabor campus. They were accompanied by Kenneth Miller, architect from Hutchinson.

The group viewed buildings on the campuses of Northern Oklahoma Junior College at Tonkawa and Northwestern State College at Alva, plus new high school gymnasiums at Perry, Garber, and Cherokee. Prime purpose of the tour was to see various styles of architecture and construction, and to talk with local administrators concerning the functional utility of the buildings.

Famed Runner Chapel Speaker

A speaker at Tabor College November 21 was Dr. Glenn Cunningham, famed runner of the 1930's, who at present lives at Cedar Point, Kansas, and devotes much of his time to counseling young people. Cunningham, who still holds the world's indoor record for the mile run and who represented the U. S. in the Olympic Games of 1932 and 1936, told the audience that "your thoughts, attitudes, and habits determine what you are and what you will be."

Quoting St. Matthew's words "Ye shall know them by their fruits," he encouraged students to aim high. "You need to believe you can do a thing if you are really going to do it," he said. "Where there is enough faith, nothing is impossible," he continued, but cautioned that "there is a price to pay on everything you do—if you want to be a champion."

Another recent guest speaker on the campus was Rev. John J. Esau, of Mountain Lake, Minnesota, evangelist of the General Conference Mennonite Church.

BIBLE INSTITUTES

Mennonite Brethren Bible Institute, Clearbrook, B.C.

Wednesday, November 20 is a day which will long be remembered by the students and faculty of the MBBI. Rev. Walter Gomez, president of Mexican Militant Mission, and missionary in Mexico, visited our school during the morning devotion period. It seemed just like another morning devotion with a visitor, but it turned out to be a memorable day. After he spoke on the missionary call and dedication of lives the spirit of God moved many to dedicate their lives completely to Christ and his service. Following the dedicatory service Rev. Gomez asked all those who had sin in their lives which separated them from God to make things straight. Then followed a period of cleansing where students went to the teachers and fellow students and asked for forgiveness for wrongs done. Public confessions were made and a spirit of revival went through our school.

Thursday Rev. D. D. Derksen of Boissevain, Manitoba, spoke to the student body. He spoke of the strength Caleb had despite his age and how we can gain such strength in God.

On Thursday after school the volley ball team from our school visited the M.E.I. with a game of volleyball. Although we lost all games we enjoyed ourselves thoroughly.

MORE ABOUT

Religious Education

(Continued from page 10-4)

foundland requires religious instruction in its schools.

By the Act of 1944 daily worship and the teaching of religion became compulsory in all schools of England maintained or aided by the state. The Act was based on a five-point proposal which was drawn up by the Archbishops of Canterbury, York and Wales, and supported by the Free Churches. These points are:

1. Christian education should be given to all pupils except those whose parents wish to withdraw them. Instruction be given by teachers willing and competent to give it, without prejudice to those who refused.

2. That religious knowledge should be an optional subject in the preparation of teachers and should count towards gaining a certificate.

3. That where only one or few teachers in a school are qualified to give religious instruction, such instruction should be given at any time within school hours.

4. That religious instruction should be inspected by the inspec-

tors of the Board of Education or any other authorized person.

5. That an act of worship should be arranged in all schools at the beginning of the school day.

It was found that most people in England are in favor of religious instruction in the public schools and the only political party which is directly opposed to religious instruction of any kind is the Communist. By all appearances the religious education program seems to be successful and has the full support of the three main faiths, Judaism, Roman Catholicism and Protestantism.

The fact that England and Ontario have been able to set up a curriculum guide for religious instruction in school, shows that it can be done and should be done. Supreme Court Justice Lewis Fawcett of New York says, "There is no more vital issue today than the teaching and training of youth, and religious training should be the start and the core of each child's education."

We as Mennonites believe that tenets similar to those suggested in the Five Point Proposal submitted by the Archbishops of York, Canterbury and Wales and endorsed by the Free Church should be incorporated into our educational act.

Little Hungry Chickadee

(Continued from page 6-4)

it must keep you very busy," said Bunny Rabbit.

"It does," said little Fifth Chickadee. "I work hard now. But it's a joy. It's the work I'm supposed to do for Him-Who-Made-Us. As soon as my babies grow up, they will help. All of us together will do our best to keep the orchard clean. We'll eat all the harmful insects out of Farmer Duff's trees."

* * *

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* * *

There are two ways of being rich. One is to have all you want; the other is to be satisfied with what you have.

* * *

Two wrongs don't make a right but they often make a fight.

Week of Services Follows Dedication

Herbert, Sask.—Rev. J. J. Toews, pastor of the Kitchener M. B. Church, served as guest speaker at the dedication service for the new M. B. church here and also during the subsequent week of "dedication services."

Dedication services for the new 40' by 68' church building were held on Sunday, November 24, at 10:45 a.m. P. E. Priebe, church business leader, cut the ribbon, while Mr. B. F. Redekop, chairman of the building committee, handed the keys over to the pastor, Rev. Rudy Janzen.

The nearly \$40,000 white stucco structure was built largely by volunteer labour under the supervision of Jake Klassen, head carpenter, and the building committee, headed by Mr. B. F. Redekop. Funds raised thus far total \$36,000, including a local loan. The ladies of the church cooperated by supplying lunches twice daily to the men working on the structure.

Built for beauty as well as utility, the church has a white stucco exterior and gray asphalt shingles on the roof. Inside the walls are plastered, except for the lower wall and the balcony, where there is birch plywood. The ceiling has acoustic tile and the floor is covered with tile. The stage background is of heavy brown velvet drapes, adorned by the motto, "Behold, I come quickly." Behind this is the baptistry, with a scenic oil painting by Rev. Abe Goertz of Main Centre as background. This painting of a river scene stands 6' by 14'. The structure is heated by a natural gas furnace, which was the first connection made in Herbert by the Saskatchewan Power Corporation.

Church membership now stands at 210, with Rev. Rudy Janzen as pastor. The former church building is now the property of the United Church.

MORE ABOUT

John Regehr Ordained

(Continued from page 1-2)

Silver Lake M. B. Church were introduced and given an opportunity to say a few words. Rev. and Mrs. John Regehr also gave a personal testimony about their work, expressing their thanks to the Elmwood church for their love and prayers.

Representatives who gave words of greetings, including a verse of Scripture, were: Rev. Wm. Falk, pastor of the North Kildonan M. B. Church; Rev. J. P. Neufeld, pastor of the South End M. B. Church; Rev. John Schmidt, pastor of the Gospel Light M. B. Church

and director of the Gospel Light Hour; Mr. John Klassen, Marquette M. B. Church; Mr. Corny Balzer, choir director of the Gospel Light Hour; Rev. J. A. Toews, moderator of the Manitoba and Canadian, M. B. conferences; Mr. Leslie Stobbe, Elmwood youth leader; and Mr. Helmut Janzen, Elmwood choir leader. The choir of the Gospel Light Hour sang twice.

Rev. and Mrs. John Regehr left in early September for Marion, S. D., to serve in the Silver Lake M. B. Church there. Mr. Regehr was principal of an elementary school in Winnipeg and active in youth and choir work in the Elmwood M. B. Church prior to their departure. He was also singing in the Gospel Light Hour quartet and serving once a month at the Marquette M. B. Church. Mrs. Regehr (nee Mary Unger) is a graduate of the M. B. Bible College and sang in the church choir, the Gospel Light trio and choir. In addition to his work at the Silver Lake M. B. Church Rev. Regehr is taking a part-time course at a Baptist seminary in Sioux Falls, S. D.

Graham Prepares for 'Giant' Crusade in San Francisco

Evangelist Billy Graham, on a recent visit to San Francisco, said a giant crusade was being planned because a "spiritual torch in this strategic city . . . could have a tremendous impact on the world." Graham went to San Francisco with his aides to prepare for the six-week crusade in the huge Cow Palace arena, scheduled to start April 27. He spoke to several groups connected with the local crusade planning, including a luncheon meeting of some 1,400 Protestant clergymen. He also addressed a dinner at which 1,300 laymen and civic leaders were present.

The evangelist told the clergymen that his campaigns are designed to "appeal to the interest, the emotions and the will." He said that if he reaches just one of these facets, "the result will be a part-time Christian."

A crusade headquarters has already been opened in downtown San Francisco and a full-time staff of eight is busy working on the program.

On the Horizon

December 8—The Oratorio Choir of the Mennonite Brethren Bible College will sing the first part of "The Messiah" on Sunday evening, December 8, in the North Kildonan M.B. church.

December 13 and 14—Students of the M.B. Bible College will present a program of Christmas carols in the chapel of the college. The program will be the same both evenings. Programs begin at 7:30 p.m.

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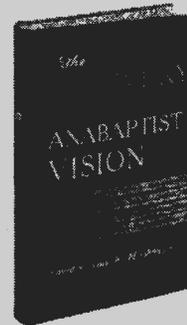
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